6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Village Communities and Tenures.

both of revenue and common expenses, are settled. It is attended by the *wazír* and *gatpos* or *lambardárs*, and by some fifty deputies from the five *kothís*.

123 Government control over waste.

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In the revision of Settlement Mr. Lyall defined rights in waste as they have been described in the preceding pages; though in *jágír kothís* in Láhaul he thought it prudent to say nothing precise as to the ownership of unoccupied waste. Unoccupied waste in *Khálsa kothís* was declared to be the property of the State. In Láhaul the Thákur was declared to be the local authority for making *nautor* grants in a *jágír kothí*, and the *wazír* in a *Khálsa kothí*. In Spiti the *Nono* or *wazír* was declared to possess the same power.

624 Village officials.

In Láhaul there is a *lambardár* appointed by the State for each *kothí* all of whom are subordinate to the *négi* or *wazir*, who is the head-man for the whole valley. The *pachotra*, or rate of 6 per cent. upon the revenue is shared between the *négi* and the *lambardárs*. The first *Negi* appointed under British rule was a Bráhman of Pattan. He, however, was soon superseded by Tárá Chand, who afterwards resigned in favour of his son Hari Chand, the present *négi*, and the leading Thákur of the valley. He enjoys magisterial powers and is remunerated by an extensive *jágír* in addition to his share in the *pachotra*. The officials whose special duty it is to superintend *begár* arrangements have been already mentioned.

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In Spiti there are two kinds of head-men, the *gatpochemno* or *lambardárs* of *kothís* and the *gatpochugún* or *lambardárs* of villages. The first have nothing to do with the collection of the revenue, but are in charge of the *begár* arrangements, and receive and account for the collections of supplies for travellers. They are also now considered to form the *Nono* or hereditary *wazír's* privy council. They used to get the loan of a horse and five *páth* barley-meal a day from their *kothí* when on actual service. In place thereof 50 *lákh* or *khal* of barley per annum have been given to each out of the *netal* collections; so that they are paid by assignments of grain, and the whole *pachotra* (5 per cent.) goes to the *Nono*. The office is not hereditary, though the son, if thoroughly fit, has a preference; appointments are made by the vote of the *gaptos* of villages with the concurrence of the *Nono*. There is a *gatpochugún* for each village or group of two or three small villages. In *begár* arrangements he works under the *gatpo* of the *kothí*, and he collects the revenue of the village direct from every payee, great or small, and conveys the sum due from the village to the *Nono*. The collections are often a little in excess of the amount against the village in the *khewat*, in which case the surplus is shared among the regular landholders. These village *gatpos* hold office for a year only, or for two or three years. Whenever the landholders wish for a change, or whenever the man in office chooses to resign, they elect a new man, and report the matter through the *kothí gatpo* to the *Nono*. As remuneration, he gets five *páth* meal a day for the days in which he is actually employed in public service, and is also excused his turn of carrying loads from village to village, but not his turn of carrying loads across the passes, for which there is a different

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